

An EPISTLE to all the Lords People,
sent as a Salutation of Love and
Peace unto them in this trying Day.



John Cox your Brother, and a Servant of the Lord Jesus Christ of *Nazareth*, in whose Name, and by whose Sufferings and Death, and Resurrection from the dead we have ^{Tit. 3.} Salvation and Victory, according to the record of the Holy ^{5, 6.} Scriptures, by the washing of Regeneration and renewings of the Holy Ghost, that Comforter and Leader (of the true Believers) into all Truth, which through Faith in his Light shining in the heart and Obedience thereto, believe in him whom God the Father hath sent and glorified, being both God and Christ, ^{Phil. 2.} and hath exalted above all things, whether of things in Heaven, or in the Earth, with that glory which he had before the World ^{Eph. 1. 18,} began: In his most Sacred, Saving, Healing, Peaceable, Meek, ^{19, 20, 21,} Gentle, Long-suffering, Merciful, Sanctifying Name do I Salute his Disciples every where, who are known by a New Living, and Heavenly Name to the Lord, and in all their Afflictions and Grievs (he as their heavenly High Priest) is touched ^{Heb. 4.} with a sense of their Infirmities; and in all their Afflictions he ^{14, 15.} is Afflicted with them, and that causeth their inward Joy and Peace to spring up in their inward man, by which they are supported, that their Faith and Confidence should not fail in the hour of Tryal and Temptation, nor be lost, nor scattered, nor driven away, nor turned backward, but fited and preserved in patient continuance and hope to the end, to that unutterable Kingdom of Joyes and Reward that he has Promised in the Resurrection of the Just as a Recompence of Reward unto them.

This is the great Messiah, that was, that is, and that is to come, the *Amen, Hallelujah*, which exhorted his Disciples to ^{Rev. 1. 5,} beware of those that should come in his Name, saying, ^{6, 7, 8.} *I am Christ*, and loe here, loe there is Christ, (foretelling what Sects ^{Mat. 24.} should come) but said he, *goe not forth*. This Jesus is that Prophet which *Moses* Prophecied off, and as *Moses* was the Mediator of the first and legal Covenant which stood in Ordinances,

Heb. 8.
9, 10.

1 *7* *h.* 2.
1, 2, 3, 4,
5, 6 7.
Col. 3.

Gal. 5. 6.
2 *Cor.* 5 7

Rom. 8.

nances and outward observations as a figure of the substance to come, so Jesus Christ of *Nazareth* is the substance, which suffered Death upon the Cross without the Gates of *Jerusalem*, and was the Sacrifice, and the Pascal Lamb that takes away the sins of the World, that true Light that lighteth every man that cometh into the World, that they may believe; he is the Mediator of the New Covenant, written in the heart, and there is not another Mediator between God and Man, But this heavenly Man, the Second *Adam*, the Lord from Heaven, the Man Christ Jesus; and as *Moses* was to *Israel* in the Flesh, Christ Jesus is to Spiritual *Israel*, who are of the stock and Family of *Abraham* by Faith, through the blood of the everlasting Covenant, and the power of an endless Life, and by the Comforter the holy Spirit of Truth, which he sent (proceeding from the Father and the Son) to comfort those that wait for his appearance, and also abiding in the Royal Law of Liberty in the Son (wherewith he has made you free) having him for your Leader, Captain and Conductor, for if we say that we love him, we ought to walk as he walked, and to keep his Commandments, for such the Father Loves and will Honour, being born again, not of corruptible Seed, or of the Will of Man, but of incorruptible Seed which doth the Will of God, and mortifies our Members that are upon the Earth, and brings into the Membership of the Son of God, that came not to do his own Will, but the Fathers Will that sent him, and where he Rules and Governs by the Comforter the Holy Ghost, the Conversations of such are as becomes the Order of the Gospel, (which is the Word of God) the good Works shining before Men, that God may be glorified; and thus the mystery of Faith is held in a pure Conscience, and doth work by Love, and such walk with God through Faith, (which is the peculiar gift of God) and not by Sight, where the carnal minded man stumbles and gropes at noon-day, and layes stumbling blocks by their carnal Imaginations in the wayes of others; but you having been set free, beware of being entangled with the yoke of bondage again, but be subject in Spirit unto the Law of Christ, the Law of the Spirit of Life in Christ Jesus, that sets free from the Law of Sin and Death.

And be patient in Sufferings, and bearing Reproaches for Christs sake (for this is the Will of God) that you may no longer live, but Christ that hope of glory in you, that his Meekness

ness, his Patience, his Humility and Forbearance, and his heavenly Nature, may upon tryal appear in you, not avenging your selves; and Oh! then what great Joy, and inward unspeakable Consolation and Comforts you will find in your inward Man.

And also to reprove the World of Sin, of Righteousness, and Judgment, he is both Judge, Lord and Law-giver in the hearts of his People, in things appertaining to the Conscience, and the exercise thereof in the Service and Worship of God, which is in Spirit and Truth; and unto him all men are to hearken in all things, and who obeyes not his Voice, his Light, his Grace or Spirit, that puts his Law in the heart, shall be cut off from his People.

Now all are to watch, and with the Talent that he hath given them, make ready for his coming, for he will return, although the slothful Servant say in his heart otherwise; (and various Opinions be about it) all must give an Account unto him of their Stewardship, for he is that Noble man that went into a far Countrey to receive for himself a Kingdom, and at the time appointed he will return, to gather together the *Israel* of God, although that very hour no man knoweth, no not the Angels in Heaven; therefore Watch, and be Sober, (in all things) be not high minded; take diligent heed not to be choaked with the Cares and Pleasures of this Life, and with Surfeitings and Drunkenness, with Strife, Envyings, Evil speakings, &c. the Lord will come in an hour unexpected, and cut off such, and give them their portion with Hypocrites, there shall be weeping and wailing, and gnashing of teeth; therefore give all diligence to work forth your own Salvation (by the Grace of God) with fear and trembling; and let none use their Liberty with which Christ Jesus has set you free over the Rudiments of this World, to be an occasion to the Flesh to make provision to fulfill the Lusts and the Pleasures thereof, but bear the Yoke and Cross of Christ, and walk as he walked, having him as an ensample, and Fashion not your selves according to this world; and this will prevail more than all Disputings and Writings, although never so witty; man must debase himself, and man must be seased from all glorying in the best and most excellent of natural and acquired Parts; the Birth, Education, Riches or Honour of this World they come to an end, and those that admire mens persons for these (or such like) things, and would have

Preheminence in the Societies of the Lords People, by reason of any of these things, this will the Lord stain, and cause their Nakedness to appear; for in the Apostles, dayes in the Churches, the least in Reputation Judged betwixt a Man and his Brother, and this made for Peace, and the contrary has begotten much Division in Christendome, by seeking Preheminence and Rule in the Church.

And furthermore above all Writings and Books whatsoever, (according to your ancient practice) I beseech you prefer and read, and practice diligently, and with reverence the Holy Scriptures of Truth, called the Bible, according to the Apostle Pauls exhortation to *Timothy*: *But continue thou in all things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them: And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect thorowly furnished unto all good works.* Thus by the Lords Providence these Cloud of Witnesses hath been preserved in the darkest of Times, and shew the example of the Fathers, of the Prophets, and of our Lord and Saviour Jesus Christ; and what of the Law he established as perpetual, and what he regulated, and what he abolished and finished upon the Cross: And of his holy Apostles and Evangelists, and how the Church was governed under the Law, and under the Gospel of Christ. And all things necessary that may be by writing declared, is recorded according to the Will of God in holy Scriptures, if we have Faith in the Name and Light of Jesus Christ of *Nazareth*, which is Lord of all; that his Spirit may open our hearts, and be Interpreter unto us, else words do but darken knowledge, and lead into Schism, and Sects, and Opinions, and Strife, and Confusion about things too high and wonderful for us; but the Spirit of Truth leads all that believe, and obey him into all Truth, by his indwelling and immediate operation upon the heart; by which we come to know the Spirit of Truth from the Spirit of Error, and that the Scriptures are of Divine Authority, and profitable as they are read and understood in that which gave them forth. But all Rules, Orders and Ordinances that are not according to the Doctrine, Principle and Practice of the Church of God, in the Apostles Dayes, recorded

1 Cor. 6.

Tim. 3.

Rom. 15. 4.

Heb. 12. 4.

2, 3, 4.

in the Scriptures of Truth, where the sense is of the Primitive and Apostolical Church of Christ; as also that which would impose on our Consciences; contrary to the Practice of the Lords ancient Primitive Church; and believe not, nor practice not as they practised, we are not to receive them, nor to be subject thereunto; but such are to be Rejected as the traditions and commandments of men, and doth lead forth the mind to set up Men, and to admire Men above what they are. So to the Law and Testimony if they speak not according to this word, it is because there is no Light or Morning in them: (saith the Prophet *Isaiah*) Thus going from the Light, from the Law and Testimony, which the Holy Scriptures is a Sacred Outward Testimony of; how hath Jews and Christians both, Apostatized, *Retaining a Form, or Forms of Godliness, but denying the power.* And so neither know the Scriptures nor the Power of God. *Therefore be humble and lowly in Heart and Mind. For God gives Grace unto the humble, but Resisteth the Lofly and Proud.*

Thus knowing the many snares that attend the Lovers of Righteousness in this Mortality and vale of Tears, being my self a stranger here, and longing after my Heavenly Country; I cannot but intreat all my fellow Travellers, and say: *Let us look whither the Forerunner is for us entred, even Jesus, made an High Priest for ever after the Order of Melchisedeck, who said unto his Disciples: Let not your Hearts be troubled, ye believe in God believe also in me: In my Father's House are many Mansions; if it were not so, I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you to my self, that where I am, there ye may be also:* Thus waiting for his appearance by the leading and conduct of the Promised Comforter, all the Lords people may be kept through all Temptations, Sufferings, Reproaches and Tribulations, inward or outward whatever, never to be offended at Christ, but to account them great Riches for his Sake, overcoming all besetments by the word of their Testimony, and the blood of the Lamb, *Therefore be not dismayed, but be of good Courage as good Souldiers; Fight the good Fight of Faith, Endure Afflictions for Jesus sake, who endured poverty, ignominy and death for our sakes; whilst we were Aliens to him: Be faithful unto Death, and he will give thee a Crown of Life, and to inherit all things, love one another unfeignedly, and let Charity and brotherly kindness abound, bearing with*

Eph 2.

Col. 2. 20.

21, 22, 23.

Isa. 8. 9.

20.

2 Tim. 3. 5.

Heb. 11.

Heb. 6. 20.

John 14.

1 Pet. 4.

13, 14.

Eph. 2. 12,

13.

Patience

Patience, and forbearing one another, as Christ doth us. That his Love shed abroad in our hearts may constrain us to follow after him. And all these light afflictions work for us a more exceeding weight of Glory: For if we suffer for Christ, we shall Reign with him; and when he appears in his own glory, and the glory of his Father, and the Holy Angels with him. Then shall we appear in glory with Him.

Behold, and stand still and see the Salvation of God, and in your Words, and in your Conversation be sober, and innocent, and harmless, and avenge not your selves, but follow the example of the Saints of old, by obeying the Comforter, the holy Spirit of Truth, the holy Anoynting within; and let all things be done in the fear of the Lord, without strife or vain glory; and forget not the assembling of your selves together to wait in silence, singleness and retyredness of mind upon the Lord according to the Primitive and your ancient practice, and to meditate upon him, and his Law in your hearts, that you may renew your strength, and that you may feel your Ancient Teacher, Anchor, Rock and Foundation; against which the Rains, Floods, Winds and Tempests can never prevail, and quench not the Spirit, but keep Christs Word, and he will keep you in the hour of Temptation, which shall come upon all the world to try them that dwell upon the Earth.

And let a bridle to the Tongue be known, and a watch before the Lips, else your Religion is vain; and be wise to do good, and simple concerning evil: An evil eye towards others, defiles a mans own mind; envy slayes the Soul as to its injoyment of Communion with God. And such hates the Just, as Cain hated Abel, and as Ishmael Persecuted Isaac, and as Esau did Jacob, and the Sons of Israel their brother Joseph. These Sufferers prevailed by Faith, and Patience, and obtained the Promises of an Enduring Inheritance in Christ; and behold their Persecutors was their Kinsmen and pretended Worshipers of God. Therefore it is good for men to judge themselves by that witness that is faithful and true. And not to overvalue their own Righteousness, nor

take the Lords honour to themselves; that is Spiritual Idolatry, and spiritual Wickedness in high places, but such as do depend upon the Lord, by waiting in the Light and Grace of the Comforter (that have tasted of the Lords long suffering and unspeakable Mercies) they will see that all the Refuge of Lyes God will sweep away, and what has been testified of in dayes past, and in former Generations, and also in our dayes concerning the Glory and

Universal

Universal Day of the Lord upon the Earth, and in this Nation, and in all the Nations of the World it shall not fail, but shall all be accomplished and fulfilled, and in the Resurrection of the Just we shall obtain all the pretious Promises, if we faint not in our minds, not one jot or tittle of the Divine Inspirations or Words of the Prophets, by which God Almighty has comforted his People, shall fail; fear not, let not Doubtings enter your Minds, be of good chear, the Truth, the long-suffering Truth, the patient, forbearing, unchangeable Truth (which is Christ Jesus) shall prevail, the Lamb and his Followers shall have the Victory: Believe not every Spirit, but try the Spirits whether they be of God, yea, or nay: Righteousness shall have the Dominion, and Oppression, Sin, and Iniquity shall come to an end; then shall the Righteous shine forth as Stars for ever, and shall triumph in the sight of their Enemies in the day of the Resurrection of the Just.

This is the Lords doings, Behold I come quickly, hold that fast which thou hast, that no man take thy Crown: Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new Name: Even so, Amen. Rev. 3. 12.

York, 1683.

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